Social Structure and Forms of Consciousness – Historical Expansions, Structural Forms, Alienation and Class Relationships

By Shomit Sirohi

Introduction

Structure is complex and scientific even overdetermined I agree – because that is further history in Marx and Hegel – that the idealist process in philosophy is actually a concrete process and is about the process in say Egypt becoming about mass production, agitation of teachers and students, even forms of agrarian production and with this a concrete structure the idealist philosophers should be aware of. That in fact there is a state, the state is complex, the capital process is a structure and then there is the history of Arab countries with different trajectories of modes of production even and different histories of state capital finally and institutions which then complexly means –

Forget idealists – join the class process –

The process is real working masses which then intervene to mass line and this produces the party line and this then is simply the real process of critique of political economy – to believe in structures and science is actually proper – but that is of course the process outlined previously – that we can understand the process as also

A. Structures
B. Exploitation
C. Complex Structural Institutions
D. Real wage-process

I mean then if one studies it this way one is real to politics and cultures of money.

Croix once argued that Marx proves the class relationship, by which he means legal properties but also class relationships which means class exists and that truth of class then is a law of class relationships which is abstracted from to produce structures and even firms and companies which are in the direction of real investment cycles and financial schemes but in fact that is scientific structure, which I then argue is just the efficiency of capital to be a fetishism – the fetishism Sirohi daily handles – the fetish that it is something like him doing the production process and responsible for running the company and running cities – but in fact he remembers the complex arguments of Marx – hic Rhoda hic Salta after such an observation – when everything real and palpable is labour and the labour theory of value – that in fact surplus-value is a function of labour and labour's participation in the aggregate sense – which means the vampire that sucks blood from the poor is then busy making the city beautiful – what fetishism that American financial process is that we can forget the vampire that sucks blood out of the workers who are busy being just that aggregate function of what is called investments – on commodities of course – which means the commodities are all we need – that is just the process of commerce up there – here the process is fundamentally about investments – while the concrete under the veneer of capital is the rich concrete called actual life process and social ensembles which then receive the wage.

I mean the process is as always – complex determinations – determinations and levels of abstraction then is more like –

I. Structure – against Louis Althusser

In fact then structural causality cannot explain the process of historical capitalism or the structure beyond some decalages which then means something like Derridean phenomenology or even planes of immanence in Deleuze – how can we then be structuralist about Marx – not the Duns Scotus view of empiricism but in fact empiricism then what about Marx and empiricism at all.

II. Structural Formalism

That there is capital and that there is labour comes out of the process of Dialectical Totalisation. In fact then also state institutions exist which then is a structure called in Sartre, some theory of ensembles, institutions and so far materialist, but then in fact practico-inerte which then means somehow ossified, how can this be materialist at all.

First there is capital, then there is labour and then there are state insitutions and this then is the history of in fact capitalism which I will call in phases of the historical expansion of capital from Genoa to Britain then America which then produces historical phases of expansion currently in journalistic measure – globalization is then active. I mean in fact the process is just the history of capitalist accumulation and world-wide cycle of class struggle and class action of the working people.

III. So Far then

Structure I – Accumulation of Capital
Structure II – Scientific structure of in fact complex and many mediations, even mediations of use-value, history, and exchange-value and ecological processes (biological structure in some sense as well)

Structure III – Labouring class, in flexible formalism

Structure IV – Social Structure, Culture, Money and Jewishness

Recently Introduced theme and structural formalism of – Historical expansions and phases of capitalism and historical phases into which we add the current phase of globalization in the sense of what is called journalistic.

Structure VI – Financial cycle from Annales.

IV. Critique of Political Economy with Ideology Critique – what is Zizek saying, and is it cultural criticism then?

In a profound sense Slavoj Zizek once argued by Hegel and Marx with the Critique of Ideology I mean in fact cultural criticism alone which also includes in its formal process and steps the critique of politics, and economics by cultural means – if the process seems the opposite that I discuss the Arab cause and Palestine and Israel each day as a brotherhood of the two countries more than in fact the process of economic exploitation and it sounds like news that there is Arab intifadas as its peace meaning for Israel and always is Palestine in fact that way – then I argue that economics is just to see through the economic crisis in Israel of Jewish people – that's what I call not a simple thesis and anti-thesis process of synthesis of the two countries but its isolated determination of economics which is in crisis as Israel's Jewish country life. With that strengthening of economic power or class power and Judaism, then there will be peace and happiness, Inshallah.

V. Hegel and Marx beyond Zizek's Wunderkid style

Social structure and forms of consciousness then includes a process of in fact Hegel and Marx, that there is an idealist structure of philosophers but in Marxist senses – are they finally in the party, voices for the party or are they just commentators and some people important perhaps for some institutions as advice given something like that – but the further Hegel and Marx actually means – social structure, determinations of processes and even capital and structures of daily life which then receives the idealist pole of philosophers who are just idealising, in the German Ideology sense – and not aware of concrete processes which is what we must pay attention to – when Zizek argues in his news like fashion – does he really know the grassroot history of Egypt today – with a failed agrarian peasant history, instead opting for mass agitation of popular front tactics – this then is Egypt today – what can we say then – empiricism is just the process of the idealism put to the ground and put on its head – Zizek sounds easy to speak – what about the real history of the class labour – what about then instead the real

struggle of Renault workers in France – after all this simple history of capitalism – that story afterall of structures, accumulation and science.

VI. Ideology in Commodity-Form then again from Zizek

You see the ideology, this thing before me a sandwhich from Subway – that it is produced here, and is so cool and packaged in style and that is how intelligent the capitalist was and he designed it and that is here literally before my eyes – no, no Marx argues the opposite – there is a complex process – of labour, labour theory of value, aggregate labour, surplus-value, material wealth, and even abstract labour, concrete labour, time and temporality and aggregates again, real wage process, trade union, experience, phenomenology, structure, scientific inventions, historical accumulation process, current news, protests and even our old story of intellectuals and their histories or philosophical process, laws, and legal structures, even governments, police, and laws of ruling class ideology – in short dialectical totalisation.